

ASSYRIOLOGICAL NOTES.¹

BY ROBERT FRANCIS HARPER,

The University of Chicago.

II.

It was my intention to review Professor Delitzsch's most excellent *Assyrisches Handwörterbuch* in this number of *AJSL*. This intention will be carried out in the next number of this Journal. The following notes are based on Delitzsch's *Assyrisches Handwörterbuch* = *HWB.*, and my *Assyrian and Babylonian Letters belonging to the Kouyunjik Collections of the British Museum* (Volumes I.-IV.) = *LK.*

There are several interesting words in the Letter, Bu. 89-4-26, 161, *LK.* 435, a transliteration of which follows :

[435.] Bu. 89-4-26, 161.

OBVERSE.

- An-ni-u ri-iḫ-ti
da-ba-a-bi ša e-gir-ti
3. pa-ni-it-ti.
Šar-ru-u-ut ša šarri be-ili-ja
ki-ma mē u šamnē
6. e-li nišē mātāti
ka-li-ši-na li-it-bi
ri-'us-si-na šarru be-ili
9. li-e-pu-uš a-na du-u-ri
da-a-ri. A-na-ku ka-al-bu
ka-rib šarri be-li-šu.
12. An-nu-u-ti ik-ri-bi
a-na šarri be-ili-ja ak-tar-ba.
Ilāni ša šum-šu-nu az-ku-ru
15. li-iḫ-ḫu-ru liš-mi-u
a-na šarri be-ili-ja
ik-ri-bi an-nu-u-ti
18. a-du li-'mi-šu
li-iš-ši-pu a-na šarri bēli-ja
li-id-di-nu

Cf. *HEBRAICA*, Vol. X., Nos. 3 and 4, pp. 196-201.

REVERSE.

- u a-na-ku ka-ri-ib
 šarri be-ili-ja i-na pa-an
 3. šarri be-ili-ja la-zi-iz-ma
 ina gu-mur-ti lib-bi-ja
 ina a-ḥi-ja la-ap-laḥ
 6. ki-ma a-ḥi-ja e-ta-an-ḥa
 ina ki-ṣir am-ma-ti-ja
 e-mu-ḫi-ja lu-gam-mir
 9. man-nu bēl ṭābtī la i-ra-am
 ina za-ma-a-ri ša ^{mat} Ak-ka-di-i
 ma-a aš-šu pi-i-ka ṭāb
 12. ri-'-u-a
 gab-bu um-ma-a-ni
 u-pa-ḫu-ka

The obverse may be translated as follows:

This is the rest (*résumé*, copy) of the contents of a former letter
 May the dominion of the king, my lord, sweep over the peoples of all
 countries like water and oil! May the king, my lord, rule over them for
 all time. I am a dog, the suppliant of the king, his lord. I make these
 prayers for the king, my lord. May the gods, whose names I invoke,
 accept and listen (answer them)! May they doubly grant these prayers
 to the king, my lord, as well as to his family!

The exact meaning of *riḫti* is doubtful. It may have the
 meaning *rest*, *remainder*, or perhaps *continuation*. The intro-
 duction (4-11) is quite unusual. *Liḫḫuru* has here the mean-
 ing of *limḫuru*, *annehmen*, *gnädig aufnehmen*. In Vol. X.,
 p. 197, I cited several passages in which *aḫāru is used with-
 out a technical, astronomical meaning. Delitzsch gives the II. 1
 form only. Here we have the I. 1 Precative; cf. also *LK.* 185,
K. 1396, 12. This passage is the most convincing, making
 *aḫāru synonymous with *šemû* and equivalent to *maḫāru*.
 The expression *ikribē annūti liṣṣipu* is also quite
 unusual. *Liṣṣipu* is from *eṣēpu* וְעָשָׂה with the meaning
mehren, *doppeln*. In *gumurti* (rv. 4) we have a new form.
Cf. also *lugammir* (rv. 8) and X., 200. So far as I know,
kiṣir ammati has not been found in a connected text. *Cf.*
HWB. 84*b* under II. *ammatu*. Perhaps the passage may be
 translated: With the strength (resources) of my land may I bring
 my forces into a state of perfection!

In X., 197, I cited a single passage (*K.* 595, *LK.* 6, rv. 3)
 where the verbal form *lu-par-ši-im* וְפָרַשְׁתִּים, from which

paršumu, puršumu, etc., are derived, is found, *viz.*: ilāni rabūti ša šamē iršitim ana balāṭ napšāti ša šarri bēlija nu-ša-al-la šarru bēli ana mār mārāni lu-par-ši-im. Cf. now Rm. 76, rv. 8-9, *LK.* 358: ina libbi da-ru-te ša šarri be-ili-ja šarru be-ili ip-par-ši-man-ni and rv. 14: šarru be-ili mār mārāni lu-par-ši-im.

There are several other interesting words and passages in this Letter. In obv. 8, we have a scribal error, a-bu-te for a-ši-bu-te. The introduction is long and unusual. Cf. ll. 10-14: ṭu-ub lib-bi ṭu-ub šērē ūmē rūḫūti še-bi-e li-tu-ti pa-li-e ša nu-uḥ-ši a-na šarri be-ili-ja li-di-nu. Šumu u zēru pir-ḫi lil-li-du a-na šarri be-ili-ja li-ib-šu šur-šu-ka li-iš-mu-ḫu li-rap-pi-šu . . . li; cf. also obv. 19. Cf. also rv. 1-3: da-ab-tu di-ik-tu a-na li-ip-li-pi ša šarri be-ili-ja a-du šamē iršitim da-ru-u-ni li-pu-šu and rv. 20, 21: adu (EN) šamē iršitim da-ru-u-ni, etc.

The passage, 82-5-22, 169, rv. 9, *LK.* 353, ina māt amēl rab-ša-ki-e settles for all time the reading of amēl rāb-SAG = rab-šaḫē = רַב־שָׁחָה.

There are some interesting glosses—and glosses are of very rare occurrence in the Letters—in 81-2-4, 63, *LK.* 405. Cf. obv. 9-11: ūmu zi-mu-šu ki-ma ḫu-ut-ri ina pān ša-at-ti Rammān ra-giš. This gloss argues for the reading pān šatti, Senn. V. 43. Cf. also 83-1-18, 14, *LK.* 406, obv. 10 and rv. 17. The following is a transliteration of this letter:

OBVERSE.—A-na šarri bēli-ja ²ardu-ka Nabū-aḫē-erba ³lu šul-mu a-na šarri bēli-ja ⁴Nabū Marduk a-na šarri ⁵bēli-ja lik-ru-bu. ⁶Ina muḫḫi e-pa-še ⁷ša ḫa-ri-e-ti ⁸ša šarru be-ili iš-pur-an-ni ⁹pa-ar-ši il-ki ¹¹ina arḫi an-ni-e ṭa-bu ¹²ṭa-ba ḫa-ri-tu ¹³ana e-pa-še ¹⁴ūmu XIII. ūmu XV. ¹⁵ūmu XVII. li-pu-šu. ¹⁶Ina muḫḫi niḫē ¹⁷ša šarru be-ili (REVERSE) ¹iš-pur-an-ni ²ina arḫi an-ni-e ³ṭa-ba a-na e-pa-a-ši ⁴ina ši-a-ri ina li-di-iš ⁵am-ma-te ina pān šarri ⁶bēlija ma-hi-ir-u-ni ⁷li-pu-šu. ⁸Ina muḫḫi Ašur-mukīn-paleja ⁹ša šarru be-ili iš-pur-an-ni ¹⁰lil-li-ka ṭa-ba ¹¹a-na a-la-ki. ¹²Mār mārāni-šu ¹³mar mar-i-šu ¹⁴šarru be-ili ina p(b)ur-ki-šu ¹⁵li-in-tu-uḥ. ¹⁶Ina ši-id-di ḫu-u-li ¹⁸lu id-ku ¹⁹li-e-mur-ru-uš.

Two important forms are found in Bu. 91-5-9, 183, rv. 2-4, *LK.* 340, *viz.*: sil(l)āte, plur. of sillatu, and tēkiti; ma-a mārāni Bābilu ina ^{mat}Ba-ni iṣ-ši-e-u-ni si-il-a-te-

ši-na ina te-ki-i-ti ša a-na * * * iḫ-bu-u-ni. The form si-il-a-te decides for a sing. sillatu not šillatu. I am inclined to take tēkīti as a form with prefixed 𒀭; cf. *HWB* 705, *a*.

The plur. of šillu is found in K. 660, obv. 15, *LK.* 86, ši-il-la-a-te.¹

82-5-22, 174, *LK.* 341, is a very interesting little medical tablet. The following is a transliteration—omitting lines 1-7 of the introduction:

⁹u-ma-a amtu ša šarri ⁹Ba-u-ga-mi-lat ¹⁰mar-ša-at a-dan-niṣ la šubat(?) -sa pi-ta-tan ¹¹u-ma-a šarru be-ili ¹²te-mi liš-kun ¹³amēl (A. ZU) asū ešten, (REVERSE) ¹lil-li-ka ²li-mur-ši = The king's maid-servant, Ba'u-gāmilat is very ill. Her bowels(?) are out of order. May the king, my lord, give an order that a physician come at once and examine her.

83-1-18, 37, *LK.* 355, furnishes better material for a discussion of pišru than that found in *HWB.* 550, *a*. Cf. obv. 6 for pi-iš-ri, rv. 4 for pi-ši-ir-šu and obv. 13 and rv. 1 for pi-iš-ra-a-te and pi-iš-ra-te-šu-nu. Cf. also obv. 10 and rv. 3 for i-gal-lil.

81-2-4, 55, *LK.* 381, contains a peculiarity worth noticing. A transliteration of this Letter follows:

OBVERSE.—¹A-na šarri bēlija ²ardu-ka Ašur-ri-ṣu-u-a ³lu-u šul-mu a-na šarri bēli-ja ⁴mat Man-a-a i-na libbi alāni ⁵ša mat Akkad-a-a ⁶i-na-gi-e ša šid-di ⁷ti-amāt i-zu-ku-pu ⁸i-ti-ši e-te-li. ⁹A-na-lu-ku-nu amēl paḫātu ¹⁰ša al Mu-ṣa-ši-ri ¹¹Tu-un-na-un amēl paḫātu ¹²ša al Kar-si-tu.... (REVERSE) ¹i-na muḫḫi ta-ḫu-me ²ša mat Man-a-a i-tal-ku ³a-na ma-ṣar-te ⁴mat Akkad-a-a ⁵i-na al Tu-ru-uš-pa-a šu-u ⁶niḫē-šu e-pa-aš ⁷amēl paḫātu ⁸gab-bu ⁹i-pa-ni-šu šu-nu.

Cf. obv. 6, where we have i-na-gi-e for i-na na-gi-e and rv. 8 i-pa-ni-šu for i-na pa-ni-šu.

¹ In X. 198, the feminine sign before imēru was not noticed. The reading is, of course, atanāte instead of imērate.